and evil, when they live here that which is called life; but that both before they are born, and after they are dead, they are perfectly nothing.

And besides Empedocles, the same is represented by the Greek tragedian also/ as the sense of the ancient philosophers ;

Bmtrxst **5* oiJjy - ra-v ciyov S[1]*** aXXo

That nothing dies or utterly perishcth ; but things being variously concreted and secreted, transposed and modified, change their form and shape* only, and are put into a new dress.—

Agreeably whereunto, Plato also tells us,[b] that it was TraAmoc Aoyoc, an ancient tradition or doc-
trine before his time, row; £wvrac €/c *TMV TtQvtMvrwv yvyovivai)* oiJSsi/ *JJTTQV* »j *rovg* r£0v£(arac ^ T«3i' ^fin/rwtr*
that as well the living were made out of the dead, as the dead out of the living ; — and that this was the constant circle of nature. Moreover, the same philosopher acquaints us, that some of those ancients were not without suspicion, that what is now called death, was to men more properly a nativity or birth into life, and what is called gc*-neratiod into life, was comparatively rather to be accounted a sinking into death ; the former being the soul's ascent out of these gross terrestrial bodies to a body more thin and subtile, and the latter its descent from a purer body to that which is more crass and terrestrial. Vic cnSsv *ti* ro *'tw ptv* «<m

* Euripid. in Chrysippo aptad Clement. Alexandr.Stromat.Iib. vi. p. 750.

[u] InPhaedonc, p. 381,

« This passage of Euripides is citod by many of the ancients, as Plato, Cicero, Clemens AIc\. and Scxtus JKmpirieus. Sec the notes of l>r.